

Vol. 1
No. 3

JANUARY
1925

The Founders Four-Folder



Founders' Number



Ring out the old, ring in the new,
Ring, happy bells, across the
snow;

Ring out the darkness of the
land,
Ring in the Christ that is to be.

—Tennyson.

SOME FACTS OF THE 1924 CAMP CONFERENCES

Six Camp Conferences were held.

1313 young people and leaders from 28 states, and provinces, were enrolled.

62 outstanding young men and women were graduated.

Over 200 adult leaders served as volunteer group leaders.

415 of the 1924 campers are enrolled in colleges and universities.

Scores of campers are in schools of religious education in preparation for full time Christian service.

Hundreds of trained young people are serving as leaders in local church work.

APPRECIATIONS

A pastor says, "The most enthusiastic supporters of my program of religious education are the boys and girls who have attended these camp conferences."

A father writes, "As a father of two campers, I cannot speak too strongly my praise of and appreciation for the work of the Camp Conferences."

A Sunday School Teacher's testimony is that "The campers are the ones who stand for all things worth while in their community."

A Director of Religious Education enthusiastically puts it this way: "One young boy that I know has practically revolutionized the church life of the young people of his church."

A business man declares that "In the making of Christian citizens and in the development of Christian leaders, these Older Boys' and Older Girls' Camp Conferences are of incalculable value."

And a Camper adds his word of appreciation of the Camp Conferences by stating that "It was my camp experience that caused me to return to school and go to college, with the thought in mind of training for Christian service."

An investment in a constructive program of youth training always pays big dividends.

"Love the Lord your God with your whole heart, your whole soul, your whole

The Problem and Its Solution

*Can the Jesus Way Become the Rule
of Everyday Living?*

The Problem

A PROMINENT speaker at a Sunday Evening Club recently raised the question in all seriousness as to the possibility of living and doing business of any kind in a strictly Christian method. A writer of university reputation has lately made the statement that "the Golden Rule without science will wreck the race that tries it." An eminent teacher of religion has, within the last few weeks summarized the charge against youth as "Craze for excitement; immersion in the external and superficial; lack of reverence and of disrespect; disregard for reasonable restraints in conduct and for reasonable reticence in speech; conformity to mass sentiment; 'going with the crowd'; lack of individuality; living merely in the present and general purposelessness."

The world of things and men seems to be in a bad way. Rapid scientific progress is coupled with religious unrest and controversy. Commercialized amusements replace the social life of the home. Personal social freedom with industrial equality and economic independence has been won by women. Keen industrial dissatisfaction interferes with creative production. Work and leisure have lost their relationships. Materialism, an attempt to acquire money with the least possible effort and to spend it in a round of thoughtless pleasure with but little thought of the abiding values of life is the average routine. Education fits for making a living but offers little for the living of a life.

With everything seemingly pitched for the present and marked with the stamp of success that seeks to hold or spend for personal gratification, is there any sign that the Christian rule of life has the spiritual quality to redeem our times? Is it true that "I, if I be lifted up, will draw all men unto me?"

The fifteen young people from all walks of life, who have written this article, will offer their solution to this present and pressing problem.

IT IS splendid to have this opportunity to greet the Founders. It was great to be a Pioneer at the first camp conference in 1914 but it can't compare with the thrill of being a Founder, and launching forward to larger achievements under the leadership of Kinji, Dad and Wadjepi.

The "Jesus Way in Business"

I have been asked to say a word about the "Jesus Way in Business." I love business. To me it is a great adventure, a great game. And just as in any other game to succeed in business you must play according to

"The Kingdom of Heaven is like a man who sowed good seed in

mind, and your whole strength and your neighbor as you do yourself—



the rules. I think that the fundamental rules are:—

1. Knowledge.—To succeed in business you must study continually to keep ahead of the times. You must not only know your products and your present work but you must study to catch a vision of your future.

2. Energy.—Business is strenuous. It requires long hours. To succeed you must be physically fit as well as mentally alert. You must be wide awake at all times, ready and eager to tackle the proposition ahead.

3. Personality.—Look around at the big business men you know. Aren't they men with magnetic personalities who draw others to them? Success depends upon this ability to gain cooperation and to organize and coordinate others. In other words it depends upon the power of leadership.

4. Integrity.—No business can permanently succeed unless it produces an honest product sold by honest methods. Service and success are synonymous. Therefore in business it is absolutely necessary to be honest, straight forward, dependable, and in accord with the Golden Rule.

These are the rules of business. Yes and they are more than that; they are the rules of life, the four-fold Jesus way of life. For knowledge is mental, energy is physical, personality is social, and integrity is religious.

—DONALD DANFORTH,

Ralston Purina Mills, Camp-Conference Graduate, 1914.

THE tendency of modern industry is toward immense organization. Such organizations of necessity must be machine-like if they are to accomplish anything.

*The Jesus
Way in
Industry*

This raises the question: Are corporations big, soulless machines, or do they notice and take into account the common human striving of their employees?

Unquestionably there is danger of the Christian spirit being forgotten in the routine of the machine.

But what are we to do about it? I would put it in one word—UNDERSTANDING—such as brings with it sym-

pathy. "There's a wideness in God's mercy like the wideness of the sea." It's big enough to take in all mankind. But does our mercy, our concern stop before it reaches the "wop," the dirty, the ignorant, or the bolshevik? How much filth, disease and hatred does it take to limit our definition of "neighbor?" Jesus hesitated at none of these.



his field—You have heard that the men of old were told. . . but I

Everyone who listens to this teaching of mine and acts upon it will be like a sen-

Let us then advance the Jesus Way, first by LIVING it, and then by teaching it, to the end that industry may become a truly Christian brotherhood.
—CHARLES M. BURRILL,

General Electric Company, Camp-Conference, 1922-23-24.

THE Jesus Way by the sick bed means the way of the Great Physician. It means patience, kindness, cheerfulness, sympathy and understanding, faith, hope, love—"the greatest of these is love." Love of service, love of all humanity, love for the Master.

*The Jesus
Way by the
Sick Bed*

The Jesus Way by the bed side also means the four-fold way. Keeping physically fit so we can do all in our power with the great Physician's help to again restore the sick one's physical strength. Teaching them and showing them the right way—the hygienic way of living.

The patients must also be kept mentally alert, especially during convalescence. They should be read to, or if able to read, the proper reading material should be furnished. The right kind of topics must be discussed and the patient's mind must be led along pleasant, cheerful and helpful channels. Socially, means not only entertainment by the sick bed, it means being the kind of person that a sick person loves to have near. We can accomplish this by developing a pleasing personality by just being "our own selves at our very best all the time." In time of sorrow, subdued, sympathetic, and as unobtrusive as possible. In time of joy, cheerful and rejoicing.



"And last but not least, in each perplexing case,
Learn the sweet magic of a cheerful face.
Not always smiling, but at least serene
When grief and anguish crowd the anxious scene.
Each look, each movement, each word and tone
Should tell the patient you are all his own.
Not the mere artist, purchased to attend,
But the warm, ready, self-forgotten friend
Whose genial presence in itself combines
The best of cordials, tonics and anodynes."

tell you—Pay the Emperor what belongs to the Emperor, and pay God

sible man who built his house on a rock—The Kingdom of Heaven

Possibly no other time than at the sick bed does the need of the Great Physician come nearest home. The Jesus Way is bringing the Word of God to them, assuring them of salvation if they but accept and believe, telling them of the powers of Christ, the ever ready help, and being an example of Christian life yourself.

Greet the morning, dark or fair,
 With an earnest, heartfelt prayer;
 Ask thy God for strength to stay
 Ever with you through the day.
 Ask Him for a happy heart,
 Willing hands to do your part.
 Willing feet to ever go
 On His errands, to and fro.
 Ask for love divine to fill
 Your life, and grace to do His will.

—ELVIRA K. SATTLER,

Trained Nurse, Camp-Conference Graduate, 1921.



HOW can our high school students live the "Jesus Way?" I think our camp motto answers this question. If they would really be their own best selves at their very best all the time, they would certainly approach the Standard. They must have only one Ideal before them at all times and that is Jesus!

*The Jesus
 Way in
 High School*

How can this motto be carried out? It can be carried out by each individual performing to the very best of his ability each task which may come his way. If it be in athletics, he should play his very best and be the very best sport possible for him to be. (We must have clean sportsmanship in high school.) If it be in lessons assigned, he should put his very best mental faculties to work to get the most possible from them. If it be religious work, he should endeavor to bring out the very finest qualities he possesses.

what belongs to God—I am like a servant among you—I have given

is like a dealer in search of fine pearls—We must carry on the

In social relation, the best rule is the Golden Rule, which, when applied, brings out Love in its truest meaning.



The equal broadening of the four points should be kept in mind at all times. Unless this is done, a lop-sided individual is bound to result. The high school student should grow physically, mentally, religiously and socially.

Bad habits are to be shunned,

for their ultimate end is destruction!

What we need is Christian leadership. God give us parents and teachers who really try to live the "Jesus Way," that our high school students may be led to higher ideals!

RALPH STAFFORD,

High School Student, Camp-Conference, 1924.

SOME one has said, "The world moves forward on the feet of little children," and since I have four of those little feet to guide along the path way of life, I am thankful for the example given by our Lord in the Jesus way.

*The Jesus
Way in
The Home*

Motherhood is a great privilege that brings with it untold responsibility, but what a kindred feeling it gives us to know that Jesus came as a little babe and grew to manhood as our own little ones grow.

As a mother, I must remember that I am a builder and my pattern is the Jesus Way, the four-fold way.

P.—First, I must use the right kind of materials to make a strong structure—one that will endure and withstand the test of time. To attain the highest things in life, one must be physically fit.

S.—Second, A heart in tune with mankind, I must plant the seeds of kindness, unselfishness and love.

M.—Third, I must know the stimulus necessary to produce an alert wide awake mind. A mind in which right dominates, a mind knowing and appreciating the beautiful things of life.



R.—And fourth, the soul. And here I must remember that I am building for eternity. I can nurture and develop only through a devout home, a home where Jesus is the daily companion of all and God, the golden thread binding our hearts together.

MRS. NORA JACKMAN,

Mother and Home-maker, Camp-Conference Graduate, 1916.

them the truths that you gave me—You are my friends if you do what

work of Him who has sent me while the daylight lasts. Night is com-

"I CAME that they might have life, and that they might have it more abundantly."

Jesus' example of the four-fold life shows us how we can enjoy life abundantly—physically, socially, mentally and religiously. To the teacher, whose great task is to help to unfold and develop the character and mind of young people, what a boon to know the Jesus Way! No character is given the full measure of usefulness when teachers give lessons, day by day with no other thought than to have the pupils get by rote just what is in the text book.

*The Jesus
Way in
Teaching
School*

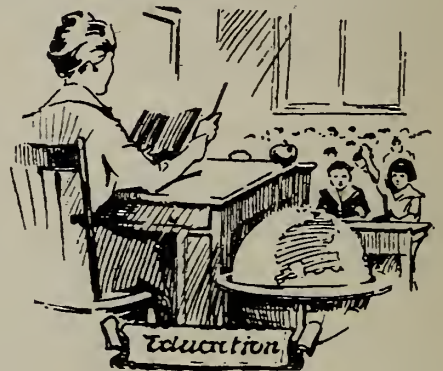
Those who have learned the Jesus Way know so well the importance of giving to others not merely lessons to

develop the mind but exercise and play-ground games to help the body to grow, to show them how to cooperate with others, how to play fair and be square always and teach them to have a reverence for the works and Word of God

May we teachers catch the vision of the glorified Christ, imparting it to the youth of the land!

—KITTY CARROLL,

Public School Teacher, Camp-Conference, 1922-23-24.



AS an employe in a bank in a commuting town which is also an industrial center, it has fallen to my lot to be the Receiving Teller.

It is no easy task to minister to the financial needs of a cosmopolitan population half of which represent some thirty nationalities, speaking no less than forty to fifty dialects. A third of these can neither read nor write, either in English or their native tongue. Neither is it always pleasant to be the recipient of garlic or onion breath odors or stand within close range of a misdirected cough of a foreigner who is totally ignorant of American customs, much less of health habits. Added to this foreign trade, you will always find among the

*The Jesus
Way in
The Bank*

customers of a bank, the grouch, the discontented person, the fault finder, the discourteous man who has no respect for women during rush hours, the fussy person who holds up the line and the never decreasing number of folks unacquainted with ordinary business customs. Of course there are plenty of pleasant people who are customers but they are in the minority. Coupled with a peculiar public, the teller has much respon-



I command you to do—Feed my lambs, be a shepherd to my sheep—

ing, when no one can do any work.—Let my yoke be put upon you and learn

sibility, twenty thousand dollars plus fifty thousand dollars worth of checks daily is just a small portion of that responsibility.

This is not pessimism—indeed not. It is a challenge to the person attempting to live the “Jesus Way.” To speak kindly to the fussy old lady, to greet the grouch with a cheery “Good morning,” to be chary with the fault-finder, to explain business principles courteously to those who need them explained, to help the unfortunate foreigner—all constitute a part of a bank teller’s job, if he lives the “Jesus Way.”



The test of my Christianity is not when I am attending church, Sunday school or sitting with conference groups, but while I am at business from nine until three. That is the time the Master will have judged when He says, “Well done,” or “Not so well done.” My gift to humanity and to community betterment is not when I help with a piece of

church work, but when I actually demonstrate the “Jesus Way” of living to the hundred of patrons I serve daily in the job which happens to be my lot. My camp experience and the Founder Spirit have helped tremendously in that “Jesus Way.”

—F. IRVING VAN CLEEF,
Receiving Teller, Camp-Conference, 1923-24.

THERE is no better place in the world where one can be his best self than on a farm. Continually in God’s out doors, close to nature, one who aspires to live the Jesus Way is singularly free from evil influences, and at the same time has the opportunity to make a real contribution to the welfare of mankind.

*The Jesus
Way on
the Farm*

The farmer has an unusual chance to live the four-fold life, the Jesus Way, for the modern farm of today affords plenty of opportunity to develop physically, mentally, socially and spiritually. Particularly is this true of one’s religious development. Jesus set us the example of seeking a quiet place to pray and in one’s daily round of activities the quiet and solitude of the farm offer many opportunities to develop one’s devotional habits.



—GLEN W. MAIZE,
Manager of Fruit Farms, Camp-Conference Graduate, 1924.

Full authority in heaven and on earth has been given to me. There-

from me—The Truth will set you free . . . I am the Truth—What

WE have been taught that Jesus is the Founder and leader of the church. As such a Leader He challenges those who would share this leadership to have a Christ-like character and to live the Jesus Way.

*The Jesus
Way in
Church
Leadership*

In camp we learned that the greatest challenge to the youth of the world is the life of the youth, Jesus. The youth of the world will only get this challenge through the young people of our churches who know and live the four-fold life. They are the telescopes through which are seen the better things of life. The fellows and girls who have been to the camp of the four-fold life in particular will always be telescopes. But we must keep the lens in perfect order and the adjustment just right so that the seeker will always see in us a clear reflection of the Jesus Way of living.

A good way to keep in condition is by becoming a leader in church work. We, as campers, must measure up. We must use in our churches what we have learned at camp. People must know we have an intimate understanding of the Jesus Way of living and want to put it into practice by giving our best service to our church and our Leader, Jesus.

—PEARL CHAMPE,

Director of Religious Education, Camp-Conference, 1922-23-24.

I AM going to make an affirmative and a contradictory statement in the same breath. It is easy and it is hard to take the "Jesus Spirit" into our work.

Since I entered business I have had three positions, as unlike almost as day and night.

*he Jesus
Way in
the Office*

My first job was in a factory. I was a rather selfish girl for I thought I could not associate with the other girls and maintain my Christian standard. That was in 1921, which was also the first year of my camp experience. After I had been in camp for ten days and had returned home, and to work, I realized that if I really wanted to be a Christian, I must live a Christian and help the girl next to me, and so I did. I tried to be a friend and I in return made friends.

A little later I accepted a position with the Bell Telephone Company, Traffic Department, and was continually in contact with from fifteen to thirty girls. Here, too, I did my best to keep the Jesus Spirit with me.

In my present position as bookkeeper of the largest garage in our city, I find it is harder than at any other place else I have worked to maintain the Jesus Spirit. And yet with mechanics and machinists in and out of the office many times a day I am glad to say that there is no profane language used by these men in the office and very little in the garage, since they have learned that I do not approve of it.

fore, go and make disciples of all—I will always be with you, to the

man among you, if he wishes to build a tower, does not first sit down and



My camp training has meant more to me than anything else in helping me to live the Jesus Way. I remember very distinctly a memorandum in my note book, taken in one of Miss Lovett's classes, "We lose so much by not being a Christian." It is here that it counts; I *must* live a Christian, the Jesus Way, every minute of my time. I *must* *BE*.

So I say it is hard, but real, honest, earnest prayer and faith in our God makes it easy.

—CECIL HARRO,

Bookkeeper, Camp-Conference Graduate, 1924.

MOST foreign missionary lands have extreme climatic conditions of some sort. After a busy day of teaching school in the hot season of a tropical city when you feel as limp as a rag it is rather hard to make yourself walk three or four blocks to the tennis court to get in the necessary half hour of physical exercise—and yet it is important.

*The Jesus
Way in the
Mission
Field*

In a land like Colombia mental inspiration or contact with world problems do not come to your door but special effort must be made to keep this side of your life alive and growing.

The missionary's life is essentially social for our great task is to work with people, to draw them out, to study their lives and personalities and to instigate the group idea and organization.

"And Jesus increased in favor with God." The increase of spiritual life is as vital and necessary for the missionary as for anyone. With days and weeks and years of giving inspiration and with little getting of it, it is all important that the individual keep strong hold of his spiritual strength and increase in favor with God.

Although to us many accustomed opportunities and conveniences are lacking, the Jesus Way presents itself in a unique manner. In a country so primitive, where highways, customs, and the dress of the people correspond so readily to those of the time of Christ, it is easy to visualize the Master, teaching by the sea, walking along the byways and preaching the message of love.

—FLORENCE J. NYGAARD,

Missionary, Barranquilla, Colombia, S. A., Camp-Conference Graduate, 1918.



very close of the age—I leave you a blessing; I give you my own blessing

estimate the cost of it?—Let the children come to me and do not try to

“**W**HY am I in college?” This question will be answered sometime by nearly every student, and much of his success in later life depends upon the answer arrived at. As I sit at my desk in the college offices and look over the campus, where for one hundred and forty years students have answered in one way or another this very same question, I see other students attempting to make reply. Unfortunately all but a few will fail to arrive at a serious conclusion.

*The Jesus
Way among
Students*

Every student in college should be prompted by a desire to know the truth, whether it be in science, philosophy, theology, or in whatever field he finds himself. The most difficult task of the student of today is to seek the truth wherever she leads and not put down his tools until he has found her. Until very recently a great deal of our college education made for a closed mind. The professor discouraged any student who desires to gain the truth through his own efforts.



That state of affairs has broken and students are now allowed to think for themselves. The danger of the closed mind, however, is still imminent. One group of students finds all truth in the past. Their minds are closed to the growth of the present when every day brings new discoveries. Still another finds truth only in the present day and looks with disdain upon the past, forgetting that every advance of today is made upon the shoulders of generations gone before.

The Jesus Way among students calls for the open mind, a mind that sees the truth of the past and upon that truth builds a tower from which it may peer into the future and, with the vision of a prophet, see new truth while all the time the vision both behind and ahead is not impaired by a closed mind. Christ came as a fulfilment of past truth upon which he established truth which for two thousand years men have been discovering.

—HARLIE L. SMITH,
Student Secretary, Transylvania College, Camp-Conference Graduate, 1919.



—My mother and my brothers are those who listen to God's message

stop them—Come to me, all of you who toil and and are burdened, and

INSPIRED by Jesus the first few generations of Christians worked with all their might to win the world for the Kingdom. Then Christianity settled into a cloistered life of retirement. This was rudely interrupted at the time of the Reformation, but unfortunately this new church has slumbered and slept. Today the world wants and needs Jesus, not a skimmed, adulterated, cloistered Jesus, but the Man of action, the Man of vitality, the Man with power to save, the Man of love. The man in the ministry today must be ready to bring people this conception of Jesus.

*The Jesus
Way in the
Ministry*

The Jesus Way is conceived to be the well-rounded, full, four-fold life with the Christ. The preacher must preach his own sermons with the very best that is in him. He must be a "friend to man" as he goes to and fro in his daily tasks. He must teach a vigorous, healthy life by example—play some games with folks, and do it better than they can, join them in some of their work. He must keep a mind full of new material, not forgetting the old worth-while things in literature. Above everything else he should win men and women, boys and girls to the Jesus Way of Living.

Practicing this idea involves me in many types of activity. I preach twice on Sunday, teach a Sunday school class, conduct a D. V. B. S. during the summer time, foster a School of Missions, conduct a pastor's pre-Easter class, play basketball and baseball in season, coach the high school basketball team, keep in touch with the local lodge, dip in all kinds of community affairs, read the best books I can buy, also magazines, and spend some time with my radio.

What greater joy can there be in life than presenting the Jesus message in this way to people, receiving them into the fellowship of the church, baptizing children in the name of Jesus, and helping all to grow in the Four-Fold Jesus Way of Life?

—HAROLD F. POST,
Minister, Camp-Conference Graduate, 1915.

BIBLE assignment. Explain: "It is the little foxes that spoil the vines." As I sat in my room puzzling over this, my thoughts sped miles away to camp. As ever, those glorious Sundays with their flag raising, organized Sunday school, Church sermon preached by our own Dad, their Quiet Hour, Galilean Service, and Council Fire, flashed, first, before me.

*The Jesus
Way in
College*

"Ho," flaunted the gay college pennants from the wall, "don't forget Sunday here, where you students sleep through Sunday school, go into a mental lapse in church, and skip the other services to find time to visit, write letters *ad infinitum*, and study, a little." "Please remember, bright college pennants with all that you symbolize," I answered, "that the branches pruned and cultivated by camp, are sturdy enough to bear fruit on a college Sunday, in spite of the little foxes."

and obey it—Your minds must not be troubled or afraid—For thine

I will let you rest—Come and follow me and I will make you fish for men."

Just as one camp recollection always summons another, next—the old baseball diamond, where fair play and splendid team-work abounded, came into glaring contrast with our college grid-iron, where secret joy attends a successful slug, and the ball is kept among fraternity brothers to the disaster of the whole team. Oh, Camp of the Four-Fold Life, you taught us to love clean sport! Once more the grid-iron foxes go howling.

How gladly I turn from that loathsome crib of irregular verbs that passed through the aisles during the French final taken under the Honor System, to those sunny camp classes where we listened to the words of great teachers, discussed plans, then wrote down the best of both. The greatest lesson you ever taught us was not written in any note-book, oh, camp teachers. It was—to increase in knowledge *as Jesus did!*

By the way, what did Miss Palk tell us in the Social Phase of her course on the Four-Fold Life? Oh, yes, give a party to needy children. "But," reminded the pennants, "the college Christmas Party for the Day Nursery, unfortunately, came on the evening of the Alpha Beta formal. Don't you recall?" "yes," I replied, "I shall never forget how my camp motto pleaded, 'Be your own self at your very best,' tonight. I helped with the party."

Z—z—z—ing!! Bell for lights out! I closed my Bible text-book and hurried to bed to dream of little foxes howling all about the dear old college, just because certain camp vines were fox-proof.

—HELEN APPLEBY,

Student Dickinson College, Camp-Conference Graduate, 1920



THE COLLEGE NUMBER

of The Founders' Four-Folder will be issued in February. News items from College Campers should be sent in at once.

is the Kingdom, and the Power, and the Glory, for ever. Amen."

The Founders Four-Folder

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EDITORIAL



THE annual Treasure Hunt is on. Beginning Christmas week and ending the morning of February 9, hundreds of campers all over the land will unite their efforts to secure the funds for the carrying on of the 1925 American Youth Foundation, Older Boys' and Older Girls' Camp Conferences. This service rendered by the Founder-Campers is a substantial way of saying *Thank You* for all that the Camp-Conferences have meant to them. The Treasure Hunt was instituted by the campers themselves, who expressed a desire to share with the Directors, Kinji, Dad and Wadjepi, the responsibility of securing the finances necessary to meet the camp budget. The thoughtful camper needs no urging to *put* his or her shoulder to the wheel. A keen appreciation of the benefits of the camping experiences is stimulus enough. The service rendered is a labor of love and appreciation.

THIS year the Treasure Hunt takes on a greater significance than ever before. The budget covers three separate needs, namely, scholarship, camp educational program and equipment. In view of expanding needs the campers are making an effort to double the amount of their receipts of last year. One camper writes, "I expect to double the amount raised last year." Another camper called at the office and said "My goal this year is \$100.00."

He'll make it, too. One of last year's campers writes, "I am thrilled at the prospect of our big Treasure Hunt. You can count on me."

The operation of the American Youth Foundation Camp-Conferences is a stupendous task, for these are no ordinary camps. The casual observer who sees the smooth running enterprise little realizes all that is involved in the operation of the Camp-Conference. Through years of experience a special administration technique has been developed and though the sum total of the operation consists of a dozen different parts, every one of them dovetail together to make a perfectly co-ordinated whole.



THE sole purpose of this big enterprise is the discovery and training of young people for Christian leadership, both volunteer and professional. The financial needs of such highly organized Camp-Conferences are great. There is the cost of emblems, athletic equipment, pennants, pillow-tops and other awards, clerical work and office supplies while the camps are in operation, the grants from the scholarship fund and a score of other items that enter into the maintenance of the camps.

The traveling expenses and board of the faculty is a big item, there being required a staff of more than seventy-five members to handle the instructional work of the Camp-Conferences. The Directors work on the assumption that the best is none too good for the older boys and girls who attend these Camps.

WE had a most delightful visit from Santa Claus at Christmas time. It happened on the morning of the 22d. Old Santa disguised himself as a mail carrier and with his pack on his back came smiling into the office of the Foundation, and deposited on our desks a huge pile of mail. Dad was assigned the delightful task of opening the letters. After several hours of steady work,

he announced that he had completed the job and then came the big surprise—a perfect deluge of camp registrations, Four-Folder subscriptions, Founders enrollments and Christmas greetings in the shape of letters and cards.

Dad also discovered that the Kiwadas were the hostesses of the party and he announced that it was “attended in large numbers by campers from all parts of the continent.” And you know, they are still coming; every mail brings letters from campers who write something like this. “My mail has been forwarded to me but arrived too late to get in on the party; here’s my registration, be sure to save a place for me.”

This delightful surprise party is just another evidence of the fine fellowship and comradeship that we all have together in such a wonderful way in camp. Ours is a real partnership, because of our common interest in the great objective of reaching the youth of America, and the world, for the Jesus Way.

AT THE rate the camp registrations have been rolling in this past month, the American Youth Foundation Camp-Conferences will be over-registered long before the camps get under way. This is Founders’ year in the 1925 Foundation Camps and all who register may confidently look forward to one of the greatest camping experiences they have ever had, or ever hope to have. Can you picture the marvelous time we are going to have at Lost Brook Glen Camp, with mountains, lake, glen, brook, waterfall—all on the camp property? And again, can you imagine the wonderful two weeks that we will spend together in the great Michigan Camp, with its broad beach, its rolling surf, its world famous sand dunes, the Indian trails, and with it all the joys of pioneering, of blazing new trails?

Old campers, sign up at once and have *your* place reserved.

Many campers have been writing to learn if they are privileged to register their friends for camps. Under our registration plan for this year’s camps, every old camper and leader becomes a direct and personal representative of the American Youth Foundation in the registration of Campers for the season of 1925. You may sign up your friends at any time. If you need additional registration cards write at once to the Foundation office.

ON March 1, camp registration restrictions will go into effect. Prior to March 1, applications will be accepted in the order received, with no limit on states as to numbers. After March 1, each state will be held to its quota. The starter's pistol has been fired; it's a "free-for-all" for the next forty days. Those friends you were planning to register for camp you had better sign up right away and be sure to secure a place for them. After March 1 it may be too late for you to act; other wide-awake campers may have secured for their friends all the extra places for your state. The signature of a camper or leader is all that is required on an application card. Send all registrations and registration fees direct to the office of the Foundation, 1601 People's Life Building, 130 N. Wells Street, Chicago, Illinois, and be sure to get all new and prospective campers to subscribe at once for *The Founders Four-Folder*.

THE period between now and February 9 is the camper's *Thank you* period for all the camp conferences have meant to them. What is the measure of your thankfulness? Make every day count; aim high and enthusiastically make your goal. We are counting on you, every one, and know you will not fail.

—P. G. O.

OVERTONES

*The lake is quiet and gray today,
A tremulant silvery gray,
And sylvan slopes of dusky green
Lie offsetting the silver sheen
On the marge of the shimmering bay;
And a slant of the sun on the quivering gray
Is turning the trembles to diamond play,
To scintillant labyrinth play.*

*The sky is a delicate gray today,
A light fastidious gray,
Agleam where the sun through a filmy screen
Is falling aslant of the glimmering sheen
Of the translucent gray of the bay;
And shore and sky, far, far away,
Are overtuned in misty gray,
In softening solvent gray.*

*The boats that sail the bay today
The sibilant silvery bay
Are tinted and touched with silveriness
Flickering vanishing nebulousness,
Caught from the tintillant bay,
On and on they shimmer and sway,
And faintly flickering, vanish away,
Like will-o-the-wisps at play.*

*Oh, eyes are apleam this radiant day,
This luminant lusterful day!
And soul is adream this silvery day,
Joyously dreaming in irrident ways,
In colorful hyacinth ways!
For swiftly, to envisioning sight,
The somber shades of saddening life,
Are silvering through,—with Light!*

—KODAYA.

The Look Out

A Vantage Point for Leaders of Youth



THE total progress of the human race, made in any one generation, takes its form and content among the youth of that generation. Youth is the crystalizer of ideas, trends and purposes. The world is moulded by the idealizing of its young people.

*The Place
of Youth's
Leadership*

The place of youth's leadership is no leisure time or marginal by-play. The leader of youth with certainty determines the road that youth travels, the thoughts that youth will think, the contribution that youth will make to society, the relationships of youth to men and God. National, world and local outlooks for the generation that follows are the objectives of youth's leadership. The living of life skillfully, wholly and purposely for the good of the race and the glory of God; the kingdom vision of a righteous state, of a brotherly-minded people and of a companionable God, whose thinking envelops individuals and worlds, these constitute the *vantage point* of all who think youth's way.

PROPHETIC voices from time to time impinge upon the ears of our more common clay, the folks immersed in the producing and marketing of commodities or the game of buying and selling. It is these seers that point the future from the analysis of the present and the past. Two such contributions have lately become the property of the leaders of youth.

THE development of education in the United States is a thrilling romance. Great names from Horace Mann stand out in orderly procession in the onward march of our public schools. Similar great names from John H. Vincent are emblazoned on the

*Character
Building
In An
American
Democracy
—Athearn*

scroll of our church schools. Since the days of each, "going to school" has become Elementary, Secondary and Religious Education. The modern Prophet of Religious Education, Walter Scott Athearn, Dean of the School of Religious Education and Social Service of Boston University, in his recent book "Character Building In a Democracy," tells the story with graphic pen and convincing argument. No leader of youth can afford to fail to master this volume. The trends of religious education and its needs are a compelling story.

RELIGIOUS education's growth and obstacles fairly well parallel those of public education. The same struggle for graded instruction, school buildings and equipment and trained teachers has taken place. The same fight against strangling domination on the part of publishers and political officialdom has occurred. The same opposition from state and ecclesiastical influences has been met. The same compulsion to lift the narrow-visioned reactionary has always been present.

DO YOU know that youth is ailing and sick and in a bad way as you begin this new year? For a long time the older generation has been wickedly dissatisfied with the younger generation. As some one says, "After all, it is only the age-long battle between youth and age." A sort of "get out of the way with your settled growth and make room for something that is growing." The resentment of the settler towards the pioneer, the grouch of the sedentary habit to the new experiment in living, the dreams of the golden age of the past in conflict with the vision of the real everyday present! What has caused all this terrible condition of things? Or are the thinking, habits and distressing activities of youth the natural result of their parents, older associates, homes, schools, industry, environment and general associations? Has religion anything to do with it? Is the cause, the root of all these difficulties in us, the older generation? George Albert Coe, Professor in Teachers College, Columbia University, and Religious Educationist has made a thorough study of Youth and its environment in his recently published volume "What

*What Ails
Our Youth
—Coe*

Ails Our Youth." It will be a source book to the intelligent leader of youth and read together with Dr. Athearn's searching volume will create a new sense of values and standards of action.

OUT in Ohio, last month, they held a state-wide Young People's Conference. There were five or six hundred delegates present. The delegates were young people of both sexes between the ages of sixteen and twenty-four years. They averaged about nineteen years of age and represented the majority of the live church Sunday schools in Ohio. They were present for the business of discovering for themselves their own place in the home, church, school and community. They spent two and a half days in a *Conference Institute*. There were but two inspirational addresses during the entire two and a half days. They also ate their meals together in a specially-prepared place to save time. The theme of the *Conference Institute* was "The New Spirit of Youth in Religious Education." The sessions were made up of four fifty minute periods, each. The four periods, each repeated four times, constituted the "*Conference Workshop*." The periods followed consecutively and dealt with "The Church's Program for Young People," "Finding Your Job," "The Everyday Relationships of Youth" and "The Bible in Present, Everyday Living." The instructor-leaders were frequently challenged and hard thinking was the rule of the *Conference Institute*, which was held under the direction of the Ohio State Council of Religious Education, 307 Gay Street, Columbus, Ohio. A request will more than likely bring a program of the Conference Institute, while the supply lasts. Enclose a two-cent stamp with your request. Youth certainly is taking a hand in its own training.

—J. L. A.

*Youth Tak-
ing A Hand
In Its Own
Training*



Chats with Dad

First Things First

NOWHERE in the Master Teacher's instructions are we counselled to seek the Kingdom, unless we seek it *first*. 'Well, Dad, we didn't miss the essential, did we?' quasisqueried Minisino after a day's discussion of the details of organization and camp-property management. No, we didn't for where two or three are gathered together in the fourfold interest of youth, there is Christ in the midst.



Character's caliber is shown by the degree in which the spiritual pervades the material. Pigmyies in the Jesus Way of living put down in their note-books the number of autos parked along the roadside, while the giants love into the lives of all they meet the spirit of the radiant Christ-power.

The din of what He made must not drown out the still small voice of the Maker. Should God Himself hear only the roar of His Niagaras and fail to heed the lispings of the child, He would cease to be "Our Father."

Here are those who have met the requirements of their prescriptions up to the close of 1924. Do you find your name in the list? Come on, Braves! Make yourself eligible for the greatest Camp-Conferences ever.

*Have You
Made Good
Yet?*

Madeline Fogwell, S; Ida Mudd, R; Mary E. Everly, S; Frances A. Benning, P-M; Edith P. Hansen, S; Frances A. Finch, P; Martha Smith, P; Helen J. Foster, P-M; Ethel Sherman, P; Genevieve Harnett, S; Julia Bretsinger, P; Laura A. Frank, P; Caroline L. Tiedeman, P; Louise H. Cann, P; Martha Collins, P; Mercedes Baker, M; Gordon Schilz, R; Wayne S. White, P; Chester Fast, P; Winston Marsh, R; Marion Getz, M.

—DAD.

“Wahoda”

Who Also is Named Helen Gill Lovett



FOURTEEN years ago the writer, on becoming Secondary Division Superintendent of the International Sunday School Association, also became the Executive Officer of the International Secondary Division Committee numbering some seven members. Miss Helen Gill Lovett of Philadelphia was one of the three women members of that committee.

Miss Lovett in the early days of the creation of a young people consciousness in the church was one of a very small group of future-seeing women and was recognized as the champion of the girl in the church and community. Religious journals eagerly sought articles from her pen and the platforms of Sunday school conventions were frequently enriched with her presentations. Widely known in Philadelphia, her reputation as a worker with girls has reached out into the entire continent.

Miss Lovett was born on December 19, 1876. She is the second child of an old Frankfort family of six children. She was educated in the public schools of Philadelphia and was graduated as a teacher in the Philadelphia Normal School. Her graduate work was pursued in Temple University and in the University of Pennsylvania.

Miss Lovett's childhood was a happy one, shared very much by an understanding father, who joined in the nature walks, dramatics and activities of his children. Early in life she was drawn to the profession of teaching and shortly after her graduation from the Normal School was selected as Training Teacher in the Adjunct School of Practice. Miss Lovett, at present, teaches the Eighth Year Elementary Class, to which the students of the Normal School are sent for observation and practice. Thus Miss Lovett is a teacher of teachers.

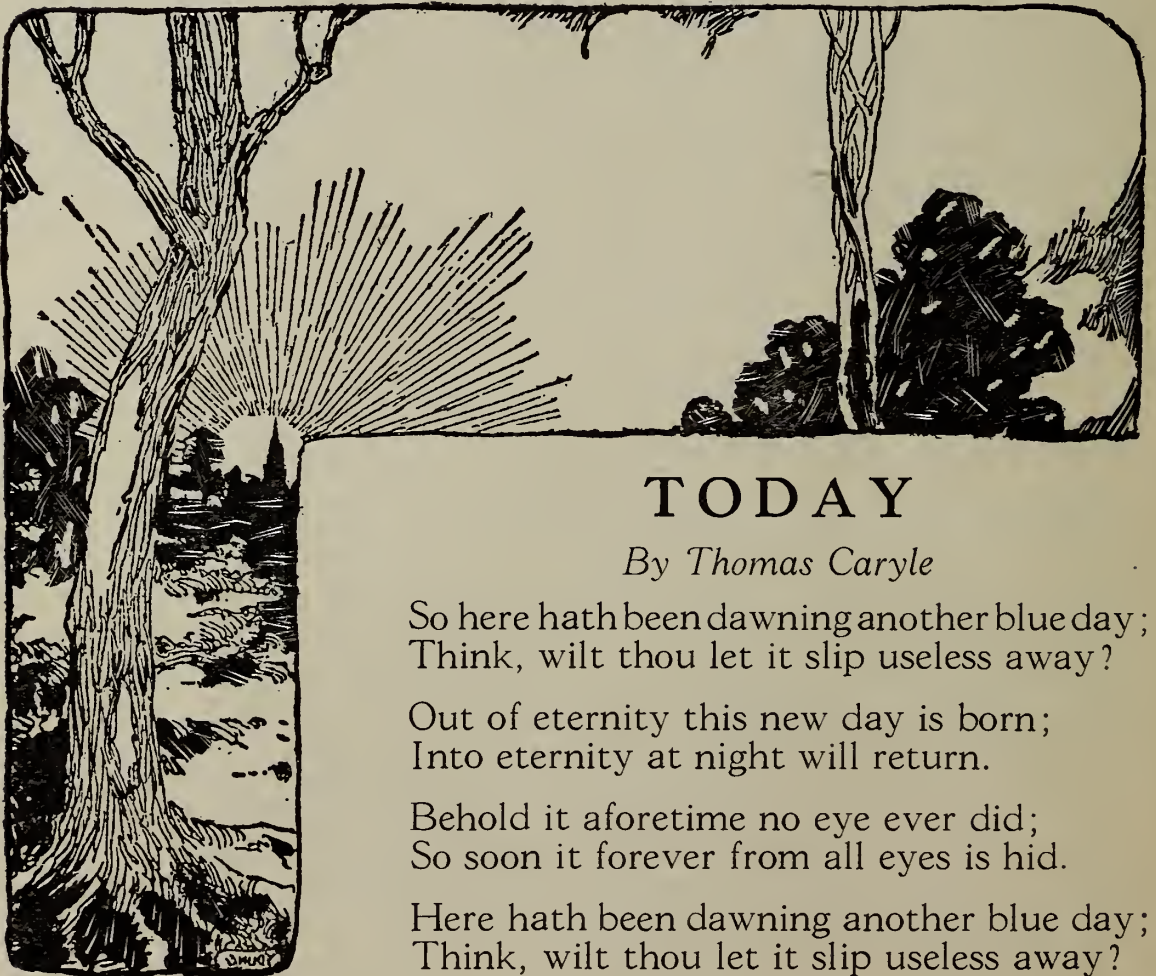
Miss Lovett divides her time teaching and “keeping house” with her mother, between whom and herself there is a beautiful bond of attachment. Her home is frequently the scene for some very helpful interview with some older girl, who is seeking the way to her best.

In Sunday school she teaches a class of twenty-two young women.

Occasionally she serves the Young Women's Christian Association. Annually, in her vacation, she teaches the Young Women's Class in the Wilson College School of Missions.

Little need be said to any group of conference-campers about Miss Lovett's relationship to the Camp-Conferences of The American Youth Foundation. As teacher, member of the Headquarters' Staff and Associate Director, she has made an impression on the girl-life of a continent. Her wide foreign as well as home travel has given broad vision and charm to all her contacts with girlhood. Her name, *Wahoda*—A Loyal Friend—is an earned honor.

—J. L. A.



TODAY

By Thomas Caryle

So here hath been dawning another blue day;
Think, wilt thou let it slip useless away?

Out of eternity this new day is born;
Into eternity at night will return.

Behold it aforetime no eye ever did;
So soon it forever from all eyes is hid.

Here hath been dawning another blue day;
Think, wilt thou let it slip useless away?

To Wahoda

MISS HELEN GILL LOVETT, *Friend of Girlhood*, our hearts are yours as a poor return for your thoughtfulness and love.

We thrilled to your *Friendly Counsels* on that first day of our camp experience, when you helped us realize the home-likeness of our camp.

In your class room you broadened our view-points as a sympathetic *Teacher*. Our horizons receded as you taught.

As camp days lengthened, your kindly *Camp-Comradeship* melted the despair of home-longings into the glow of the joys of camp life.

Above all, it has been our greatest gain to know you really as Wahoda, "*A Loyal Friend*." In camp it meant so much. At home here, now, it gives the gleam to our everyday duties.

Wahoda to you as Advisor, Teacher, Camp-Comrade and Friend, we offer our heart beatings.

—Your Girls.



MISS HELEN GILL LOVETT



WM. H. DANFORTH

To Minisino

WM. H. DANFORTH, Friend and Comrade, we thank you for all that you mean to us.

You have been a "*Tried Warrior*," a real Minisino in the days that have passed since you first shared yourself with us.

In camp, by the water, on the hillside, in the class-room, on the athletic field, in the tent and about the council fire you and we have lived our common life.

In our communities, churches, schools, colleges and homes, you have joined our hopes and efforts.

Our ideals, ambitions and way of living have borrowed greatly from your counsel and example. In all things your sympathy and active help have enriched us.

Together we have tried to walk and live and serve in the Jesus Way.

Minisino, we thank you for your leadership and friendship. We look to you for Counsel and Guidance in the days ahead.

—Your Camper Friends.

“Minisino”

Who Also is Named Wm. H. Danforth



It was a busy week at Silver Bay on Lake George, New York and delegates were gathered together from all over the Continent for the setting-up conference of the *Men and Religion Forward Movement*. Among the business-men delegates was Wm. H. Danforth of St. Louis, Missouri. It was in this way, on the mountain side by the lake, that we first met him.

Mr. Danforth is the President of the Ralston-Purina Company, manufacturers of food concentrates for poultry, dairy cows, steers, horses, mules and other members of the animal population of the United States. The Purina Company operate Mills in St. Louis, Missouri, East St. Louis, Illinois, Kansas City, Missouri, Minneapolis, Minnesota, Nashville, Tennessee, Fort Worth, Texas and Buffalo, New York. The Company also manufactures “Ralston” and “Branzos” breakfast foods. Its products are packed in the checkerboard bags and cartons.

Mr. Danforth was born in 1870, in Charleston, Missouri. He was educated in the Charleston public schools, in the Manual Training School of St. Louis and is a graduate of the Class of 1892 of Washington University. Extensive travel at home and abroad has added a world outlook to a naturally keen mind.

It is a pleasure to know the members of Mr. Danforth's family. Mrs. Danforth is a gracious, cultured woman, a hospitable homemaker and a devoted mother. Dorothy and Donald maintain the family ideals, while Dorothy's four children confer on Mr. Danforth the regal title of grandfather.

As an out-of-doors man, Mr. Danforth excels. Canoeing, hunting, shooting, tracking in the northern wilds, discovering bear tracks in the Rockies, fishing in the fiords of Alaska, woodcrafting and camping—these are the delights of his heart.

His business career has been successful. While in the university he spent his vacations inspecting, weighing and buying grain. This laid the basis for his milling experience which was to follow

as a partner in the Robinson-Danforth Commission Company, the Robinson-Danforth Milling Company and as the President of the Ralston-Purina Company. The "cyclone of 1896" and a calamitous fire twice destroyed his business but grit and insight and steady work won Fortune's smile.

Mr. Danforth's name is a powerful influence in the banking, manufacturing, civic and religious life of St. Louis.

For thirteen years, Mr. Danforth was Superintendent of the Pilgrim Congregational Sunday school of St. Louis. He teaches a Sunday school class of young men in the same school at present. He is President of the Missouri Sunday School Council of Religious Education. During the World War he was Division Secretary for the Y. M. C. A. in the American Expeditionary Force, Third Division, in France. At present he is a Trustee of Iberia Academy and Berea College. Where life is in the making, there is his sympathy.

From 1914 to 1924, Minisino was Chairman of the Young People's (Secondary Division) Committee of the International Sunday School Association. At present he is a member of the Executive Committee and a Trustee of the International Council of Religious Education. His interests are in the Foreign Mission Field, College Life, the Near East and all philanthropic enterprises that concern themselves with real life values.

In 1914, Mr. Danforth became "Minisino"—"tried warrior." This new name of highest honor was conferred on him in the 1914 Older Boys' Camp-Conference. As Minisino, he is now known to the young people of two nations and to some across the seas.

Minisino was a Leader-Founder of the Older Boys' and Older Girls' Camp-Conferences. He was a Group Leader in 1914. A friend of youth, he has given of his wealth and personal time to the development of personality. He is interested in the discovery and training of Christian leadership among young people. Thousands of young people in college and industry are glad to call him friend.

Mr. Danforth is continuing his service to youth as the President of The American Youth Foundation.

—J. L. A.

Kinji's Column

WE are beginning another three hundred and sixty-five day stretch. No doubt we will travel fast and far as we seek to cover the distance and win through to the end. At any rate we are allowed, the book of fate permitting, twelve lunar months to make the journey to reach our objectives and sum up our winnings. I wonder what these winnings will be. My

*May The
Year of
1925 Be
Your Best
Yet*

sincere wish is that they may be balanced, material and spiritual. In fact, if I could so devise it, I would like to assure you of the greatest possible spiritual growth in all things, physical, social, mental and religious in the present, progressive year of 1925. Then I would like to say to you like that other John, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." This is a year of opportunity. There

will be obstacles, misunderstandings, jealousies and other stepping-stones to success,—the art of winning through, but it will still be a year of real opportunity to one who seeks to serve. May the year 1925 be your best year yet on the Jesus Way.

As a Founder you can help the American Youth Foundation to a good year also by making the first month of 1925 an opportunity to interest your friends in our training program.

*Make 1925
Your Best
Year of
Founder
Service*

Wadjepi has written you the scope of our camp-conference program for next summer and the probable cost of our extensive effort. In the last number of *The Founders Four-Folder*, you read the New England Camp Announcement.



Elsewhere, in this issue you have the details of our Middle West plans. We have planned widely and I think wisely for you. Can Wadjepi, Dad, Minisino and I, myself, count on you as a real partner and Founder in interesting your friends in our great enterprise for youth. An assured budget will prove the happiest of years for us. Together—as always—we go forward.

—J. L. A.

Second Announcement

CAMP OSSIPEE

In Lost Brook Glen on Sentinel Mountain
Mountain View, New Hampshire

Older Girls' Camp-Conference—August 10-24

Older Boys' Camp-Conference—August 24-September 7

DIRECTORS:

R. A. Waite

P. G. Orwig

John L. Alexander

Herbert C. Mayer



Lost Brook Glen Cabin

Two Miles Lake Front—White Hard Sand Beach

Mountain Forest—Tumbling Waterfall

Supervised Athletics and Lake Aquatics

AVOID THE WAITING LIST

First Announcement

THE MIDDLE WEST CAMP

of The American Youth Foundation

On Lake Michigan and Stony Lake
Shelby, Michigan

Older Boys' Camp-Conference—June 29-July 13

Older Girls' Camp-Conference—July 13-July 27

DIRECTORS:

R. A. Waite

P. G. Orwig

John L. Alexander

Herbert C. Mayer



The Old Pottawatomie Trail

½ Mile Big Lake Front—White Hard Sand Beaches

Cratered Sand Dunes—Sand Dune Forests

Inland Lake Boating, Swimming, Canoeing

RESERVE YOUR PLACE NOW

The Middle-West Camp

A Story of Sand, Water and Cooling Breezes

A BROAD, breeze-cooled beach bathed by tumbling waters. Surf leaping over sand bars where the blue waves take on a tint of green. To the rear, high banked, well-wooded sand dunes, shifting in front but solid with vegetation behind, pine and oak, silver birch and hardy maple lift their heads lakewards. The sandy beach stretches on either hand with inviting leisure. The sun shines brightly overhead in a sky of deepest blue. A perfect day in a camp created by nature itself.

A short climb over the sand barrier and magnificent "draws," sand dune valleys, discover themselves. A brushing of the bush aside reveals the Indian trail left by the Pottawatomies when the red men owned the dune forest. What wonderful stretches for woodcraft and campercraft! What places for playgrounds and council circles! Mystery lodges abound by the score and rambles and hikes offer themselves by each ridge and in each new draw.

In the center "Old Baldy"—piled-up mountain of sand—lifts his crater head. The wind whips the sand out of the cone and keeps on building Old Baldy's rounded sides. The look-out on the summit visions the expanse of Great Lake and inland waters, assuring swimming on either warm or coolish days.

The little river on the north joins the inland waters to the Great Lake in a sweeping, sinuous lazy flow. Its banks are high and wooded to the base with here and there an alluring opening. Water on three sides; surf bathing, swimming, canoeing and boating. Here the foot-bridge over the stream takes us through the Leafy Trail to Sunset View, where the evening sands are incarnadined by the dying king of day. Here our tents await us as the stars come out.

—J. L. A.



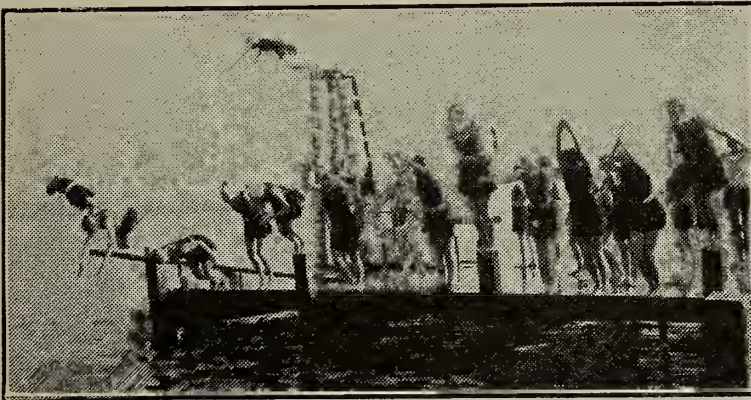
The Opportunity of Leadership for Women

BY HELEN GILL LOVETT (*Wahoda*)

Teacher Eighth Year Elementary Class, Philadelphia Normal School; Specialist in Work with Young Women; Writer and Lecturer and Associate Director of the Camp-Conferences of The American Youth Foundation.

NEVER has the challenge of leadership, both inspirational and executive, been as great as it is today. And today, as never before, is the woman recognized as leader along with the man. The minimum essentials of leadership apply to either sex.

The leaders must have abounding energy consecrated to the good of one's fellows. This supplies the machine for long, hard, rapid service, for leadership is a spending of self. Only a vigorous Christ could have stood days like that Capernaum Sabbath.



Here, however, our girls may score, for never has greater care been taken

in schools and colleges to produce healthy, vigorous womanhood. Men and women everywhere are susceptible to physical appearance. Statesmen, college presidents, heads of corporations, etc., must present an attractive physique. What wonder then that in Camp our girls meet a difficult physical challenge!

Psychic energy must also be socialized. Edison said: "Genius is two per cent inspiration and ninety-eight per cent perspiration." Again, self will be spent in high concentration, capacity for details, self-confidence, daring, initiative, poise and a degree of indifference. It is not enough to have an idea, or a far view, but that idea must be tested by scientific truth and be capable of scientific application. Here, too our girls can meet the test. For are they not working side by side with men in colleges and universities?

Since leaders are not born but made, let us look at some conditions under which leadership is best developed and matured.

First, get to the great centres of population. Here opportunities and stimulation are greatest.

Second, plan for a foundation and background that includes training in the greatest and most advanced universities in the land, and make every sacrifice to get it while young. Such educational foundation will require years, but only on such foundations will the next generation of leaders stand. The far view begins here. The day of the untrained leader is over. We have come to realize the damage that is done, particularly in religious lines, by leaders who are over-enthusiastic but under-trained. Realizing this need of educational background, one of our plucky camp leaders left her home and work last September and came to Philadelphia to fill in a serious educational gap that hampered advancement.



Where are the white harvests awaiting leadership among women? The loudest call is from the mission field where the girls and women are awaiting teachers, nurses and doctors. The Sunday school is hampered by lack of trained leaders in local schools. The field of week-day religious education is a new one, challenging pioneers. Young Women's Christian Association groups and Girl Scout and Industrial Groups are calling for trained leadership. The challenge is wonderful in the political field for young Christian leaders who will help America take a "forward step" in maintaining Christian attitudes in national and international affairs. The woman's vote if organized, can do much for peace and justice in the world.

Nor should the girl who is mother in a home fail to realize her great opportunity for leadership. Since the home rises no higher than the standards of the mother, her task is the setting of Christian standards there.

"My opportunity: Dear Lord, I do not ask
That Thou shouldst give me some high work of Thine,
Some noble calling or some wondrous task—
Give me a little hand to hold in mine.

I do not ask that I should ever stand

Among the wise, the worthy, or the great;
 I only ask that, softly, hand in hand,
 A child and I may enter at Thy gate."

If the leader is "the foremost companion," then among their own companions must our girls find their first training school. Though aims and ideals are high, the door of the "Wonderland" may be a "rabbit-hole." Perhaps some have missed it heretofore by staring. There must be leaders of tens, of hundreds, of thousands. The world advances us as we prove worthy. No leader was ever called to a great service who had not proved his faithfulness somewhere in a lesser capacity.

" . . . nobly begin;
 Though thou hast time for but one line.
 . . . be that sublime;
 Not failure, but low aim, is crime."

THE GRAIL

*The Grail! Where worship pulses through the night,
 God's great cathedral of the open air,
 Where flames across the hills the sun's last light
 As though it heralds the Master's presence there.*

*The Grail! How earth and heaven seem to meet,
 How slip the years away till I once more
 In visions see the crowd at His dear feet
 Along the winding Galilean shore.*

*The waters creep up higher on the sands,
 The crowd wends its way homeward one by one,
 And in the gathering dusk the Master stands
 Wistful—eager for friends, yet so alone.*

*Then in the darkness I slip up to Him
 Putting my hand in His and hear Him say—
 "The way is hard and faith oftentimes grows dim,
 And yet, my child, I can illumine the way.*

*"I am the light, but you can shine for me,
 Can shed my radiance with a soft full glow,
 Can lift me up till all around will see
 The Lord of Life—till they my love shall know."*

*I felt His hand on mine, I heard His voice,
 "O gentle Nazarene, I shall not fail,"
 The vision passes—I have had my choice
 While seated in that grassy leafy Grail.*

—V. G. Buscombe, 1922



The Gift of Worship

BY J. R. MARCUM, ESQ.

Sunday School Expert in Young People's Work, Boy Scout Commissioner, Musical Editor of "Songs of Service," Musical Leader and Faculty Member American Youth Foundation Camp-Conference.

I AM not quite sure that I know what the editors mean by the topic they have assigned me for this paper. They have said that I am to discuss "The Gift of Worship." But as I have thought of the topic in the spirit of the holiday season, I have come to see that worship is doubly a gift. First, in the sense that the privilege of worship is a gift from God to us who know Him as Father; and second, in the sense that the act of worship is a gift from us to God as an expression of our gratitude to Him.

His gift to us—the privileges of studying His Book, of singing His praise, of speaking out our hearts to Him, of hearing of the experiences of others, telling our own in relation to Him and of meditating upon His goodness to us.

Our gift to Him — the expressing of our response to His love by living out our lives according to His will, by self-forgetful service for the good of those around us, and by continuous effort to "advance in wisdom and in stature and in favor with God and man."

For both of these conceptions and all of these instances are involved in the idea of "worship."

Mere burning of incense, lighting of candles, striking of gongs and chiming of bells are not worship. Mere recitals of creeds, singing of anthems, hearing of sermons and intoning of "amens" are not worship.

These are but the "outward and visible" symbols of worship; they are but the devices through which the soul which realizes God undertakes to give expression and form to its response to that realization.

Worship then is appreciation of God in our lives and expression



of our response to Him, in whatever form or by whatever name or by whatever symbols, signs, words or actions.

A hymn-writer whose life had sounded the depths and explored the heights of hymn experience said it this way, referring to one of the common forms of worship:

"Prayer is the soul's sincere desire,
Unuttered or expressed."

Another poet, lover of God's out-of-doors, as all good Four-Folders are, put it another way:

"Sermons in stones and good in everything."

A man told me a little while ago that he had climbed to the top of a high hill near Maysville, Kentucky, to watch a sunrise, and that no experience of his had ever approached that, as a stimulant to an appreciation of God. For in the sunrise he saw all of the proof that *God IS* and that He is *Good* and *Wise* and *All-Powerful*.

Another man told me only yesterday that he spent Christmas Eve assisting Santa Claus in his visit to the Mission Settlement, a children's home here in Huntington. He had intended to go on to church at eleven o'clock, to be present at the midnight communion service. But when he saw the children wake and find Santa Claus beside their beds and heard their cries of joy and saw the tears of gratitude flooding the eyes of the workers, he decided that he had already been in the very presence of God and that he forgot all about going to the church service *in his desire to do all that he could for the happiness of the children*.



These are common experiences. By all sorts of hymn contacts as well as by our study of the Bible and by our prayers and hearing of the teachers, do we come to appreciate God and the natural welling-up of our souls within us and the growth in spiritual desires and purposes come along naturally, as expressions of our response to Him.

Please do not understand that I mean to disparage going to the regular church services and participating in every opportunity for common worship. I am sure that the true worshipper will be seeking out these opportunities continually and that he will observe

the apostle's injunction "forsake not the assembling of yourselves together." But I do mean to say with emphasis that it is not necessary to go to a holy spot or to meet with a group of people or to say a creed or to burn a candle or to hear a sermon or to sing a hymn in order to worship. For I am sure that anything that helps me to understand and appreciate and know God and any thing that gives expression to my realization and appreciation of God is Worship.

FOURSQUARE

P	<i>A body throbbing with the joyousness of health, Unfettered by past sins, untainted by disease; Converting dangerous fires of youth to inner wealth; Just conscious of its power, luxuriant in its ease.</i>
S	<i>A heart attuned to that vast life beat of mankind, Sincere in sympathy, proud in a righteous scorn; Ever prepared to lend unselfish aid and find True joy in sacrifice, hope, faith and love re-born.</i>
M	<i>A brain alive, steeped in an all-consuming toil, Too pure for thoughts unclean, too active for remorse; Nourishing each new-born thought in fertile soil, Courage to make it live, a will to give it force.</i>
R	<i>A soul immortal, joint heirs with God's own Son, Supremely over all—the body, heart and brain, Faithful to its sacred trust while Life's race is run; And then Eternity—its faith is not in vain.</i> —Gordon M. Philpott.

In the Next Number

Kodaya's Second Article
 Pictures of Two More Leaders
 Doings of the College Campers
 Two New Articles by Well Known Leaders
 More Camp News

Subscribe at once for yourself and for prospective campers.
 Don't miss a single issue.

"Something More" in 1925

BY WILLIAM H. DANFORTH (*Minisino*)

President American Youth Foundation



YOU and I are standing on the threshold of a new year. I don't know how you feel about it, but to me 1925 is the most glorious year in all history. Never before was the Founder Family in better position to take advantage of our tremendous opportunities! Never before have so many opportunities challenged us.

But how about *you*? How are you equipped to face the new year? Are you fit and ready to accept greater responsibilities in 1925? Or is there some weak spot that will tie your hands, or dull your brain and chain you down as the march of progress goes by?

You must drag out and face that weak spot right now—today.

As a special personal efficiency check-up, in addition to our camp questionnaire prescriptions, I want to challenge you to fill out this four-fold chart on the next page and then follow it up by signing the "contract" to make this the best year of your life.

I am going to do this myself in order that I may be "my best self" all the time throughout the entire new year. I know that every real Founder will join me.

Let's make 1925 a "Something More" year! Let's put ourselves under a magnifying glass and discover where best we can find that "Something More!" I believe the place to look for it is in that side of our make-up that is least developed. For instance, if you are weak physically, your "Something More" in 1925 will be building a stronger and healthier body.

Stop now for a minute, for here is how to look for your weak side.

Physical



First—Examine Yourself Physically

	Yes	No
1. Have I been examined by a doctor within the last six months?.....	-----	-----
2. Do I take regular daily exercises?.....	-----	-----
3. Do I eat intelligently?.....	-----	-----
4. Do I get enough sleep?.....	-----	-----
5. Do I bathe often enough?.....	-----	-----
6. Do I wear the right kind of clothes?.....	-----	-----
7. Have I a habit that is undermining my health?.....	-----	-----

Social



Second—Examine Your Heart

	Yes	No
1. Am I making others happy?.....	-----	-----
2. Am I doing my duty as a brother, sister, daughter, son?.....	-----	-----
3. Do I lift or lower the standards of my friends?.....	-----	-----
4. Am I a perpetual grouch at home?.....	-----	-----
5. Do I radiate good cheer at all times?.....	-----	-----
6. Do I give all the help I can to the agencies that stand for community betterment?.....	-----	-----

Mental



Third—Exercise Your Head

	Yes	No
1. Am I doing definite study outside of business hours to fit me for larger responsibilities?.....		
2. Am I now reading the right kind of books to improve my background and stimulate my brain?.....		
3. Do I think about my position in life and how I can improve it as well as myself?		
4. Am I mentally lazy? Do I spend a lot of time in mental lolling, thus allowing my brain to get rusty?		
5. Have I discovered the work for which my brain is best fitted? Do I love my work?		

Religious



Fourth—Examine Your Religious Self

	Yes	No
1. Has my life up to the present made the world better?.....		
2. Have I thought out my relation to God and Man?....		
3. Am I developing my Religious Life by		
a. Systematically attending the services of the church?		
b. Rendering some definite Christian Service?.....		
c. Observing my daily devotional period?.....		
4. Am I consciously growing and developing my soul by		
a. Thinking about spiritual things?.....		
b. Following my conscience?		

I love action. I believe in New Year's resolutions. I want you to put down in black and white where you most need development and how you are going to find "Something More" in 1925. I want you to sign an iron-bound contract with yourself and then carry out the terms of that contract. I hate unkept resolutions, but most of all I hate a quitter.

Now let us sign up.

Contract With Myself

I.....have thoughtfully and
(Write name here)
thoroughly examined myself by checking over the questions on the opposite pages.
I have discovered that my weakest spots are

P.	1	2	3	4	5	6	7
S.	1	2	3	4	5	6	
M.	1	2	3	4	5		
R.	1	2	3a	3b	3c	4a	4b

(Circle your weak spots which you are going to strengthen.)
I hereby promise myself that in order to develop "Something More" of the best that is in me I will do the following things beginning January 1:

.....

.....

.....

If I keep the above contract, I know that I will live the happiest and the most successful year of my life, and that I will find myself a bigger, better, more useful person at this time next year.
I will check up on myself and my Contract every three months and honestly try to be my very best self all the time.
Preserve this copy of the Four-Folder carefully in order to make quarterly check-up.



Spotlights on Perplexing Problems

BY OSBERT W. WARMINGHAM (*Kodaya*)

Professor of Religious Education and Head of Department of English Bible, Boston University School of Religious Education and Social Service; Headquarters' Staff and Faculty Member of The American Youth Foundation Camp-Conferences.

1. Why are People Religious?

WHY people are religious is a question that may be asked in two ways. It may be a query as to the source or cause of religion; and it may be a question as to the ends, the benefits, the values sought through religion. In this chapter we shall deal with the question as referring to the source or cause of religion, leaving to a later one a discussion of the question of values.

Religion is as old as the human race, and as universal as human need. Examine the memorials of human history and what do you find. Everywhere they are alive with evidences of man's religion. Regale yourself with his folklore or gaze in awe upon his mysterious rites, scrutinize his customs or study the turns of his speech, examine his institutions or inspect the monuments of his art, rise with the lift of his songs or bow to the accents of his prayers, turn anywhere, everywhere, and the highest, the noblest, the sublimest memorials are those that express or embody in some measure and in some form *man's religion*.

Nor can the prevalence of atheism in a few scattered places be regarded as negating the statement that religion is the universal experience of man. For atheism is not the natural tendency of man; it is rather his divergence from the true and normal trend of his life. Men are not *natively* atheistic; they *become* atheistic. And they do so for many and varied reasons: some through faulty or fragmentary thinking, others through following after false philosophies; some through uncritical absorption of materialistic fallacies, others through the wild drive of unreasoned socialistic discontent; some out of antipathy towards crass statements or forms of religion, others because of their own vaunting and overbearing egotism; some in pitiful despair over the hardness of their lot, and others in bitter revolt against injustice and woe;—for these and other such reasons, men become atheists.

And, what is more, atheists live and thrive in the atmosphere and environment of religion. They breathe in the breath of faith,

the living faith of their fellowmen; they breathe out the poisonous breath of their own bitterness and despair. If all professing atheists could be transported to some distant island sufficiently rich in resources and there left to work out their destiny apart from the rest of the world, we should probably find in a generation or two that they will have developed something that would have all the ear marks of genuine religion. We return, therefore, to our initial contention that religion is as old as the human race and as universal as human need.

Now, in our search for the cause of religion we must bear in mind that religion, as historically known to us, is a double-phased affair. It is both subjective and objective. In its subjective aspect it consists of man's belief in the existence of God (one or many), in his sense of dependence upon God, and in his inward desire to render allegiance to God (to worship); in its objective aspect it consists of the rites, ceremonies, habits, institutions, doctrines, books, and whatever other agencies or instrumentalities man may construct and use to express his dependence upon and his allegiance to his God. And, manifestly, these objective features of religion grow out of and depend upon the subjective. So that the question, why are people religious, may be restated thus: How does it come about that men everywhere assume and believe and seek to worship some kind of God.

To assume, as some have, that religion is the product of priestcraft is to give one's self over to absurdity. To assert that everywhere and in all ages men have been the dupes of crafty and self-seeking priests, and have been content in the name of religion to remain such dupes, is to impeach the sanity of the human race and travesty inexcusably the noblest exercise of the human spirit. Crafty priests have frequently imposed upon people, and self-seeking ecclesiastics have at times exploited them; and ecclesiasticism, left to itself, has frequently tended to become self-assertive and overbearing. All this may be admitted. But to say that all priests and all ecclesiastics are, or were, trixsters and imposters, would be nothing short of base and unfounded slander. The truth is that instead of a priesthood producing religion, it is religion that produces and maintains any and every priesthood. Men erect priesthoods and maintain them to minister to their perennial religious needs; and if people were to change in their nature today,

so that they ceased to be religious, every priesthood on earth would disappear in a generation for lack of something religious to do.

Nor will it do to regard religion as a temporary by-product of human experience, fostered in the time of man's ignorance, and to be dissipated by his advancing intelligence. So persistent and so potent an influence in the life of the race as religion can hardly be dispensed with so lightly. The very law of survival demands that when any tendency or instinct is observed to appear with undiminished intensity throughout the life history of any species, that tendency, that instinct must be regarded as a vital part of the organism in question and permanently necessary to its ongoing life. Religion which has functioned with persistent and increasing intensity throughout the entire history of man cannot be regarded as a temporary outgrowth or adjunct; it must be accepted as constitutional, as the inevitable result of an ineradicable instinct of man for God.

Moreover, the testimony of history is flatly against the assumption that ignorance is the fostering ground of religion; for religion has always numbered among its votaries and exponents the towering intellects of every age. Asoka, Sankara, Manu, Buddha, Socrates, Plato, Aristotle, Cicero, Marcus Aurelius,—these were not intellectual simpletons; Moses, Isaiah, Paul, John, Origen, and Augustine are not to be passed by as know-nothings; Kant, Hegel, Fichte, Shaftsbury, James, Royce, and Bowne are not to be discounted as philosophers; and who shall impeach the intellectuality of Tennyson or Browning or Wordsworth, Whittier or Lowell or Longfellow? Yet all these engaged themselves with the questions of religion! Look at the books running off the press today, and notice the space given by scientists, psychologists, philosophers, poets, essayists, artists, educators, economists, sociologists, and theologians to the discussion of religion; and then hold, if you can, to the notion that religion is a temporary bit of superstition produced and fostered by ignorance and to be dispelled by advancing intelligence.

The assumption that religion is the result of fear is very little better. Fear is an instinct, a permanent instinct, present and necessary to the safety and the preservation of all conscious forms of life. It is one of the most indefinite of instincts. You can never tell just how it will affect different persons or even the same persons

under differing circumstances. It may turn one hot or cold, quicken one's thought or paralyze one's senses, urge one to flight or spur one to conflict, make one cautious or drive one to rashness. It goes, either actively or latently, with almost every form of experience, and it certainly accompanies religious experience. Many of the teachings and practices of religion are indubitably colored and fashioned by the sense of fear. But any fair examination of the religious practices of even primitive peoples will disclose the fact that the preponderant number of them are inspired not by fear of the gods, but by the glad desire to please them and have fellowship with them. And besides all this, teachings and practices of whatever sort are not religion but the products of religion. Fear may and does color and shape some of them; it produces none of them. Fear in operation is affective or directive; never productive. Religion on its subjective side is, as we saw, man's native assumption of God, his belief in Him, his instinctive desire to know and adore and obey Him. To believe that all this is the product of so blind and indefinite an urge as fear would require a greater faith than could be found even in Israel. No deeply religious person thinks that God is the product of his fancy, much less his fear. God is the soul's *discovery* and *satisfaction*.

This inner capacity of man for becoming aware of God and for seeking and achieving fellowship with Him, has by its persistent and potent operation in the life of the race earned the right scientifically to be regarded as a permanent and vital factor of man's inner make-up. Man is religious because he cannot help himself; he is built so. Neglect his religious life and you dwarf him in the highest ranges of his being; deprive him of all religion (if that were possible) and you slaughter his very humanity. His intellect in its quest after reality rests most securely in the thought of God, his emotions find utmost satisfaction in fellowship with God, his volitional urge finds its fullest play in active partnership with God, in the doing of His will.

"Our souls"—said Augustine in unforgettable terms, "Our souls, O God, were made for Thee, and they find no rest until they find it in Thee." Even more beautifully did the psalmist express it: "As the hart panteth after the water brooks, so panteth my soul after Thee, O God."

The World famous reporter is back on the job again, in time to cover what he considers his biggest assignment of the year—The big Continental Championship battle of the Founders' Campaign.

WELL, hello gang! Here I am again, bigger than life and in my usual fighting trim. Maybe I wasn't tickled when the big boss called me into his office the other day and said, "I Pepum, you've done some great work for us during the past year, and to show you that we appreciate your loyal and efficient service I am going to give you the biggest and most important assignment that has come to us for many a day, namely, the annual Championship Battle of The Founders' Campaign."

*I Pepum
Upp
Returns*

Oh boy, you should have seen me jump. The chief thought I was crazy for I threw my arms around his neck and hugged him for sheer joy. I'd rather cover this big campaign than anything I know. Why? Because of what I get out of it. Money? Naw, not money, but punch, spiz, and all that sort of thing, you know.

For sheer go-gettishness, you FOUNDERS simply can't be beat. You may not know it but I slipped into your camps last summer and watched you in your work and play. I tell you, my manly bosom swelled with pride at the thought of being tied up (if only in a reporting capacity) to such a wide-awake, never-say-die, we-can't-be-downed, fight-to-win bunch as you Founders.

Never once did I hear a single one of you say "The job is too hard" or "It's too much" or "It can't be done." On the contrary, the harder the job the better you seemed to like it.

And then I observed another fine thing last summer and that was the remarkable feeling of partnership in the camps and in this big movement of youth in general that was exhibited by the campers and leaders everywhere. By cracky it was great. It gave me a real punch when I heard camper after camper in conversation refer to "our camps." As I analyzed the



I Pepum Upp at Work

situation I realized that this was no mere play on words, but that here was a splendid group of fellows and girls, and leaders, who had entered into a partnership for the fostering and promotion of one of the greatest youth movements the world has ever seen.

When I had caught this idea I watched you all the more carefully as you worked and played together. Such good will, such true fellowship, such comradeship, such oneness of purpose, such ideal atmosphere, such loyalty and deep abiding convictions, I have never seen equalled anywhere. There was not a jarring note; you worked hard, you played hard, and with it all you were supremely happy every bit of the time. Says I to myself, "Pepum, this thing is right. If every older fellow and girl in America could have just two weeks experience in those camps, the youth of the world would be won to the Jesus program of living within the next five years."

And now you approach the next season for your camps. Just six months from this very moment a big bunch of you will be starting for your first camp. And oh, those wonderful new camps that you are going to have. But you'll get more of that from other sources. The big thing now is to do the biggest job you've ever done during the Founders' Campaign. Don't procrastinate; jump in at once with both feet. Help get the big new shield for your tribe. Team work counts and remember that as you render your fine service, you are helping to make it possible for hundreds of outstanding fellows and girls to have the same helpful experience in camp that has meant so much to you. Now then, everybody, "shoulders together."

Yours for victory,

I PEPUM UPP.

HAVE YOU

Registered for Camp

Enrolled as a Founder

Subscribed for The Founders Four-Folder

For Blank Forms—write at once to

THE AMERICAN YOUTH FOUNDATION

1601 People's Life Building, 130 North Wells Street, Chicago, Ill.



FOUNDERS' ENROLLMENT BLANK

THE AMERICAN YOUTH FOUNDATION
1601 Peoples Life Bldg., 130 N. Wells St.
Chicago, Ill.

I attended the Older Boys—Girls Camp-Conference in.....(year), and want to help perpetuate the type of Four-fold life training that I received in camp, by registering as a Founder in the Christian Leadership Training Division of

THE AMERICAN YOUTH FOUNDATION

My Founder contribution will be:

(By checking any one, or all of the following items, you will be enrolled as a Founder of The American Youth Foundation and will receive a handsome Founders' Certificate. (Note.—New Founders of 1925 will use this same registration form.)

- ☐ Registering personally in the Foundation Camps of 1925.
- ☐ Contributing personally, and interesting friends to contribute to the support of the work of The American Youth Foundation.
- ☐ Serving as a personal representative of The American Youth Foundation in my community in the important work of selecting outstanding older boys and girls to attend the American Youth Foundation Camp-Conferences.
- ☐ Serving as a leader in The American Youth Foundation Camp-Conferences.

Signed.....

Address.....

(Give full mailing address)

CAMP APPLICATION

THE AMERICAN YOUTH FOUNDATION—Christian Leadership
Training Division—OLDER BOYS' AND OLDER
GIRLS' CAMP CONFERENCE

—THE FOUNDERS' CAMPS—

1601 People's Life Bldg.

130 N. Wells Street, Chicago, Ill.

Wm. H. Danforth, *President*

Walter Scott Athearn, *Vice-President*

Lansing F. Smith, *Treasurer*



John L. Alexander, *Director*

P. G. Orwig, *Associate Director*

R. A. Waite, *Associate Director*

I herewith make application for enrollment in The American Youth Foundation Older..... (Boys' or Girls')
Camp-Conference for the season of....., subject to all conditions of the Camp management. Enclosed find
\$1.00 covering advance registration fee. Balance of registration fee (\$2.00) to be paid when requested.

Name..... (Print Letters)

Father's (or mother's)

Street

Initials.....

Address.....

City.....

State or Province.....

Age..... last birthday, month..... day.....

Recommended by.....

Signature and position of guarantor

If applicant has not yet subscribed for THE FOUNDERS FOUR-FOLDER, enclose additional \$0.50 to cover subscription. Make all checks and money orders payable to The American Youth Foundation.

